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Pilkington, J.

Wage worker and farmer

[Vancouver]

[1914]

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NO. 3

Wage Worker and Farmer

By J. PILKINGTON



PRICE 10 CENTS

Published by the Dominion Executive Committee
SOCIALIST PARTY OF CANADA

1914

The mission of the Socialist Party of Canada is not to further the efforts of the commodity labor-power to obtain better prices for itself, but to realize the aspirations of enslaved Labor to break the galling chains of wage servitude, and stand forth free.

INTRODUCTION

The student of economics has much food for thought and considerable cause for amusement in noting the parental attention recently bestowed upon the agricultural population by the Dominion and Provincial governments. If all this show of benevolence hid nothing beneath the surface, then the hayseeds might have good reasons for the hopes they now entertain of at least coming into their own. "However," as the Scotchman says, "I ha'e na doots."

Government aid towards the various farmers' organizations has not been lacking, and, in fact, the B. C. government has suddenly become so very anxious about its dearly beloved sons of toil that it proceeded to form an association for the enrichment (?) of the farmers, known as "The Central Selling Agency." By the aid of a benevolent gentleman from Vancouver and an official of the farmers' old friend, the C. P. R., the farmers were called together, and told that they must "organize," and put out of business the middle-men, who, according to these learned gentlemen, had been getting all the honey.

Well, to make a long story short, they organized, of course, and since the middle-man did not get his hands on their produce, the puzzle now is—Where has the honey gone this time?

Mr. Farmer! When are you going to wake up to the fact that you have a brain of your own, and one that you must exercise if you are ever going to find the nigger in the wood-pile? Would anyone outside the walls of a lunatic asylum have the faintest suspicion that the C. P. R., Mackenzie and Mann, McBride, Bowser et al., are in the least concerned about you and your little two-by-four ranch? It would require one with the innocence of a Virgin Mary to even harbor such a thought.

These master-class law-making tools are diligently plying the trade they are trained for, viz., paving the way for an increase in profits for an idle class of parasites.

And why should they not? To be proficient in the art of humbugging you farmers and workmen, and by this means netting the master-class more surplus values, means riches, honor, and a worldwide reputation as diplomatic statesmen. Surely it pays to "play the game," and play it well. As long as they can, they will fool you, as they once fooled us—and that was until we had sufficiently mastered our prejudice to listen, read, and learn from the members of our own class who had "got on to the game," if I may be allowed to use a slang phrase.

That the farmers and workers in general have been unable to get an intelligent understanding of the situation is not in the least to be wondered at. On the contrary, their view of the situation must of necessity coincide with the prevalent ideas of present-day society, of which the dominant class is the tutor. To blindfold a victim before robbing him is a very effective way of hiding both the identity of the robber and the method of robbery. The victim may be aware of the fact that, in some mysterious fashion, he has been relieved of what he should have, but **by whom?** is the question, and **how?**

To mould public opinion as desired, the ruling class, almost from its inception, recognized the necessity of controlling all the chief avenues of information, and so thoroughly have they accomplished the task that, were it not for the struggle for existence becoming daily more and more intense, it would almost be impossible to get the attention of an audience while one who had learned the true facts exposed them in their bare nakedness.

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However, there is one thing that the ruling class in any society is unable to prevent, and that is—the ultimate collapse of their own cherished system.

Just as the healthiest plant in existence sprouts, grows, flowers, withers and dies, creating within its folds seed for a new creation, so did chattel slavery and feudalism, and so must capitalism, wither and perish, and leave room for a new and better form of society more adapted to human progress.

As evidence that the present system, which, by the nature of its very organism, means unbelievable wealth for the few and unspeakable poverty and misery for the many, is now in its dying struggles, we have but to take stock of the present panic. Millions upon millions of men, women and children are crying for bread and the other necessities of life, or the opportunity to produce them, and thousands of mills, mines, factories, etc., are idle and rusting—because these same idle millions throughout the world produced too much when running them. Surely, any sane man can but admit that the time is ripe for a thorough investigation into the cause of this undisguised state of affairs, and for a remedy to be applied that will once and for all prevent the re-appearance of this unnecessary evil.

Those conversant with the writings of that famous German philosopher, Karl Marx, are well aware of the cause, and consequently are in a position to readily perceive that there is but one remedy. Unfortunately, however, but a very small portion of the workers of the world can be induced to study anything that requires any mental effort to master. Moreover, the majority have been so well trained, by those who sit in the seats of power, to nurse and cuddle their worries and cares, that when one tells them that by their own efforts they can rid themselves of this irksome burden forever, they are laughed at as fanatics.

Nevertheless, those of us who have been fortunate enough to become interested in the great truths revealed by those fearless and dauntless master-minds who have now passed from our midst, owe to ourselves and our fellow-toilers the duty and pleasure of adding our mite of assistance in tearing the mask of superficial appearances from the vision of the toil-burdened millions, and revealing what really is, instead of **what appears to be**. The writer will endeavor in the following pages to use the Marxian Theory of Value as a means of unravelling some of the vexing problems that confront the farmers.

However, as it is impossible to understand decimals before having studied addition, so also is it impossible to understand the part the farmers play in society until we have a fair knowledge of the underlying laws that govern that society. Consequently, I will ask the reader to read patiently and study closely the examples and illustrations I shall draw, even though at first they may appear to have no bearing upon the subject in hand.

The writer lays no claim to being an authority on this or any other subject, but having spent much of his spare time in studying the writings of those tireless gropers after truth who, by devoting their lifetime to the task, have made a thorough and entirely scientific analysis of the present and past systems of society, then he does lay claim to the privilege of passing on some of the light he has gleaned therefrom.

Having thus somewhat prepared the reader for what is to follow, I shall launch into our subject without further waste of space.

Wage Worker and Farmer

BY J. PILKINGTON

As To Profit

Well, my friends of the farm, since this system is built upon profits, and since you are always interested in profits, it is in order, then, to find out what **Profit** is, and how it is obtained. Perhaps you are sure you know, or think you do, already, but unless you are more fortunate than the rest of us have been, you will find, before you have entered upon the study of economics very far, that you have entertained many erroneous ideas concerning seemingly simple things.

Karl Marx says that profits are made by buying at value and selling at value—a seeming impossibility, yet nevertheless true, as you will have occasion to see if you will devote a little mental effort to looking for the proof.

The first question is,

What Is Value, and How Is It Determined?

The **Value** of a commodity is determined by the socially necessary labor-time taken to produce it, or the **average** amount of necessary labor spent upon it by society. This determines its **Exchange Value**.

A commodity is a product of human labor. All products of human labor, however, are not commodities. To function as commodities they must be offered for sale or exchange. What is produced by myself for my own consumption is a product of my labor, but not a commodity. For instance, my life-force, my mental or physical energy, is a product of labor, for without labor to produce the things I eat and wear and shelter in, my life-force (or labor-power) would not exist.

This Labor-power of mine may be exercised for my own use only, if so, it never functions as a commodity. But if I offer it for sale, it at once becomes a commodity, and its **Value** is determined by its cost of production—namely, by the amount of labor spent, **upon the average**, in producing the things requisite for its subsistence, or reproduction. (Use-values must not be confounded with exchange-values, and throughout I shall, when referring to **Value**, mean exchange-value, unless otherwise stated.)

Use-Value always goes to the purchaser, but the one who sells sees only in the commodities he offers for sale their **Exchange-Value**. A commodity may have one hundred times as much **Use-Value** to

one person as to another, yet both may buy the same article for the same price. Also, a diamond has less Use-Value to the average person than a garment or a loaf of bread, yet it may take millions of the latter to purchase the former. Then let us proceed to determine how **Profit** is made.

Suppose a capitalist engages in the business of manufacturing shoes. He secures the things necessary, which, for example, are as follows:

Buildings	\$30,000
Machinery, etc.	30,000
Raw Material	10,000
Labor-Power	(?)

He buys Labor-Power at its **value** as a commodity, i. e., its cost of production, which we will assume is five hours labor. To express its value in money we must find out how much gold is equal to the labor-power of one man.

If the average amount of social labor spent in the production of gold to the amount of \$2.00 is five hours, then it is evident that they (\$2.00 in gold and one man's labor-power) are **Equal Values**, having the same amount of socially necessary labor contained in the production of each. Very well. In the first five hours our men work for the manufacturer, they will add a value to the material equal to the value of their labor-power, or the \$2.00 in gold. All three will be **equal Exchange-Values**, as they have all contained in them five hours of average social labor. Get this very clearly in your mind before proceeding.

Then here is the next problem to understand before proceeding with our illustration:

The machinery is made by labor, and so are the buildings, oil, etc., and they each can give out just the amount of labor contained in them, and that only in its entirety by the time they are worn out. I will give a homely illustration:

Suppose I have 100 cords of wood to saw, and I make a machine to saw it. It takes me 20 days to make the machine, and after making it, 20 days more to saw the wood. I have spent 40 days in all, and if the machine is worn out when I have finished, then it has given to the wood one day's labor for every day I used it. In other words, since I sawed five cords per day, there were two days' labor absorbed in every five cords—one in making the machine, and one in actual sawing. But if the saw lasted to cut up 1,000 cords, then the labor embodied in the machine would be spread over 1,000 cords, the machine thus giving one hour to every five cords, counting on the basis of a 10-hour day.

In each five cords there would be 11 hours of labor, or one day and one hour. This would represent the actual cost of a cord of wood in labor.

Now to return to our manufacturer. We will view his machines in operation. He hires 100 men, paying them \$2.00 per day, the value of their Labor-Power.

Plant No. 1

Daily Expenses—	
One hundred men at \$2.00 per day of 10 hours.....	\$200.00
Wear and tear of machinery (based upon its cost of \$30,000, and calculated to last 3,000 days. 30,000 divided by 3,000 equals	10.00
Wear and tear of buildings (on same basis).....	10.00
Raw material used up.....	75.00
Labor previously embodied in oil, etc.....	5.00
Total daily expenses	\$300.00

Daily Receipts—	
Two hundred pairs of shoes.....	\$500.00

PROFITS (OR SURPLUS VALUE).....\$200.00

How did I arrive at the figures as to the value of the shoes? you ask. In this manner:

We found that the five hours labor created \$2.00 in value. Then 100 men, working one day of 10 hours, would add to the product 100 x 2 x \$2 equals \$400.00. The labor given out that was previously embodied in the buildings, machinery, oil, raw material, etc., equals \$100.00. Total \$500.00.

I simply supposed 200 pairs of shoes to be completed to simplify the example, but the number of shoes makes no difference, for if it were less the value of each would be greater, owing to each pair absorbing more labor-time. If a greater quantity were produced the value of each pair would be less, owing to the fact that less time would be needed.

(The above is supposed to be a plant up to the average in efficiency, thus the labor embodied in the product is **average social labor**, or **necessary labor**.)

We will now look into a factory of the same size, but using primitive machinery, or otherwise not up to the social average in efficiency by 100 per cent.

Plant No. 2

Daily Expenses—	
One hundred men at \$2.00 per day of 10 hours.....	\$200.00
Wear and tear of machinery (on same basis as previously) ..	10.00
Wear and tear of buildings.....	10.00
Labor embodied in oils, etc.....	5.00
Raw material used up in 100 pairs of shoes.....	37.00

Total **\$262.50**

Daily Receipts—	
One hundred pairs of shoes at \$2.50 per pair.....	\$250.00

Loss **\$12.50**

How, you ask, did I arrive at the value of the shoes in this plant? Simply by the Law of Value, which, to repeat, is found by the average amount of social labor-time taken to produce shoes.

Manufacturer No. One was using the equipment that was required at the time, or that conformed to the average prevailing standard, so the labor spent upon the shoes produced in his plant was **average necessary labor**. Thus his shoes were selling at Value, at cost of production, when they were exchanged for \$2.50 per pair.

Manufacturer No. Two could, of course, get no more, though double the labor was spent upon his shoes. Half of the labor so spent was **socially unnecessary**, and of course, was wasted labor, producing no returns.

Those to whom this line of study is new are, I suspect, already picking holes in my illustrations—claiming, for instance, that I have not shown all of the expenses. Here, then, I have caught you reasoning along the lines you have been taught in the schools, by the press, colleges, etc.; the only kind of teaching you will ever get while those who stand to lose by you “getting wise” to the simplicity of the game played upon you have control of the avenues of information.

Look here! Is there any more labor to be spent upon those shoes than I have charged up? That is, up to the point where the shoes are a finished product, as far as this part of the process is concerned?

If not, then all the necessary expense is entered up, and the difference between what the employees got in wages, plus the wear and tear of machinery, buildings, etc., and cost of auxiliary materials, such as oil, etc., and the value of the entire product, is the amount that those 100 laborers were exploited of by the capitalist **class**. Mark, I said **class**. What the individual capitalist who directly employed those 100 men got as his profit is a question which is of no importance as far as the workers are concerned. He may have had to hand one-fourth out to the banks in interest, one-fourth more to the landlord, one-eighth more in advertising, and perhaps have had to share up with the rest of his class to such an extent that he had very little left for himself. However, whether one parasite got it all and kept it all, or was set upon by a whole horde of his class for a share in the booty, the fact remains that it had passed from the hands of the real producers, so how the robber-class graft amongst themselves is of no concern to us. Our concern is clearly to understand, first, how this robbery is accomplished; secondly, how to forever prevent it from being again possible—in short, how to put a stop to legalized robbery.

We have viewed our two capitalist manufacturers, one working with and under the conditions socially necessary, the other under conditions that embodied in his commodities an **unnecessary** amount of labor. Do not mistake the meaning of that word “unnecessary.” It may have been “necessary” to the individual manufacturer, as he may have been unable to use more up-to-date methods, but that counts for naught in the world of finance, as many can certify who are daily being forced down into the ranks of the job-hunters. What does count is the **necessary labor required by society**.

Then it is in order to examine what happens to the individual who may adopt better and more productive methods of manufacturing shoes than prevails at the time.

Suppose, then, he (Number Three, we will call him) employs the same number of men, but has obtained newly invented machines that will do, or permit of his 100 men doing, double the amount of work in the same time as is, on the average, necessary, and as is being done by Number One.

Here, then, is a table of his expenses and earnings:

Plant No. 3

Daily Expenses—

One hundred men at \$2.00 per day (10 hours)	\$200.00
Wear and tear of machinery, one-half greater than No. 1's, on account of increased cost)	15.00
Wear and tear of buildings (one-half greater on account of increased size)	15.00
Oil, etc.	5.00
Raw material for 400 pairs of shoes.	150.00
Total	\$385.00

Daily Receipts—

Four hundred pairs of shoes at \$2.50 per pair	\$1,000.00
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PROFITS (OR SURPLUS VALUE) \$615.00

Notice that Number Three has sold his shoes, produced in half the time that was required by Number One, at the same price. His factory, as you will remember, is equipped with labor-saving devices that as yet have not come into general use. Hence he is able, for a time, to sell his shoes at a price that is above the individual value, measured in the labor-time expended in their production, but still at their **social value**, as it is still necessary, in the average factory, to expend labor to the value of \$2.00 upon each pair of shoes.

This might be more readily grasped by an example from the gold-mining industry.

A man goes out, and after digging for half a day stumbles upon a nugget, which he sells for \$1,000. Only half a day's labor here, but worth to him \$1,000. Why? Simply because its value was determined by the **average** amount of labor required to produce a like amount of gold. Should gold be as easily obtained, on the average, as gravel, its value would drop until, perhaps, you would have to haul three tons of it to pay for one pair of shoes.

Number Three thus finds that he has a wonderful increase in profits, but he encounters his first obstacle when he goes to market his shoes. He has double the quantity to find a market for that he previously had. To get that market he is forced to cut prices, say 20 per cent.

His competitors are now losing their trade, and Number Three is getting it. Number One is now forced to cut to the same price, or lower, perhaps, to get back custom. Thus it continues until Number Two is compelled to either install the new machines or get out of business.

We notice now that shoes are really selling below value for a time, due to the effect of the new machines in use in Number Three's

plant decreasing the labor-time spent upon shoes in this individual plant, thereby allowing, yes, forcing, the price down below value—which is still \$2.50 per pair, because it is still necessary, **on the average**, to spend labor-time expressed in that amount upon them.

When Number Three's new method becomes the customary and social method of producing shoes, then the value of the shoes will be only \$1.46 1-4 per pair, for we find, by referring to Table No. 3, that the labor given out by machinery, buildings, raw material, oil, etc., equals \$185.00, and also that 100 men spent labor to the value of \$200 in each five hours, so in ten hours they would add to the value of the product \$400.00. Thus the total value of the 400 pairs of shoes would be \$585.00, which works out at \$1.46 1-4 per pair.

Here, then, is how the profits look in Number Three's factory since the factories of his competitors have been modernized—if all other lines of industry had remained constant or unimproved in their methods of production while the shoe-making industry was being revolutionized:

Plant No. 3

(Following the general adoption of the new methods.)

Daily Expenses—	
One hundred men at \$2.00 per day.....	\$200.00
Wear and tear of machinery.....	15.00
Wear and tear of buildings.....	15.00
Oil, etc.	5.00
Raw material for 400 pairs of shoes.....	150.00

Total\$385.00

Daily Receipts—

Four hundred pairs of shoes at \$1.46 1-4 per pair.....\$585.00

PROFITS (OR SURPLUS VALUE)\$200.00

Apparently the capitalist has made no more profit in the long run by the new process, but we are not on to his secret yet. Here it is:

While this process was going on in the shoe trade, it is but reasonable to suppose that similar revolutions were taking place in other lines of wealth-production, some at a faster pace, others at a slower (agriculture in the latter class, be it particularly noted, for future reference). On the average, however, we will, for the sake of simplicity, suppose all the necessities of life to have cheapened to the same extent, due to increased efficiency in the methods of production, or for similar reasons, thereby reducing the cost of living to one-half of what it formerly was. How does it affect our friend Mr. Shoe Manufacturer? Lower his cost of living? Yes, but that is only incidental to him. It has cut the cost of that item for wages, or labor-power, in half, and nets him a clear \$100 a day profit. Here it is:

Plant No. 3

(Under the lowered cost of living.)

Daily Expenses—	
One hundred men at \$1.00 per day.....	\$100.00
Wear and tear of machinery.....	15.00
Wear and tear of buildings.....	15.00
Oil, etc.	5.00
Raw material for 400 pairs of shoes.....	150.00

Total\$285.00

Daily Receipts—

Four hundred pairs of shoes at \$1.46 1-4.....\$585.00

PROFITS (OR SURPLUS VALUE)\$300.00

A very significant thing is here revealed, and that is that in the first two and a half hours the men labor, they produce by that labor a value equal to the value of their labor-power (wages) based upon the cost of its production.

Now we have the secret of the difference between the **Exchange Value of Labor-Power and its Use-Value!** Its **Use-Value** is what it is capable of producing. Its **Exchange-Value** is its cost of production. Two very different things, yet forming the cloak whereby the exploitation of the worker is hidden.

THE EXPLOITATION OF THE FARM SLAVE

Our farmer friends are priding themselves on the fact that they are not "wage"-workers, hence, not selling their labor-power, must receive the use-value of their labor. Perhaps you do retain the use-value of your labor, but how much useless labor-time you spend in producing your commodities is a question you would do well to solve.

Unnecessary labor is useless, and therefor unpaid, labor. If the wage-worker is forced to work seven and a half hours gratis for the capitalist class because he has sold his labor-power for ten hours, and created, in the first two and a half hours values equal to his wages (or the value of his labor-power) then he is robbed (or exploited) of seven and a half hours' labor. Why? Evidently because, not owning the machinery that he must use in order to produce the requirements of life, he must sell something before he can buy, and the only thing he has to sell is his labor-power.

He is a slave for the simple reason that someone else owns what he must have in order to live.

The small laboring farmer owns his little farm (when it is not mortgaged) and his crude machines, and labors ten hours producing what, on the average, is produced in two and a half hours. Is he robbed? No. By no stretch of the imagination can he be considered to be entitled to pay for doing useless work. He is a victim of the system pure and simple, and he prefers to spend seven and a half hours for nothing. A hair-splitting difference, is it not? Yet it is sufficient to cause our "independent" son of toil to hold aloof from the wage-worker, not yet realizing his identity of interest.

Is it any wonder that the small farmer, using a two-horse plough in small fields, ploughing about one acre per day, when the average amount plowed by one man with four or five horses and a gang plough is five times that amount—is it any wonder, I repeat, that he is always on the verge of losing his little ranch?

What about the fifty-bottom plough, hauled by three forty-horse power tractors and operated by four men, all told, ploughing an acre every four and a quarter minutes? What is your chance to keep in the game when this machine gets into general use, Mr. Small Farmer?

All small farmers are not spending three times as much labor upon their commodities as is socially necessary, but some are spending even more than that, and the point is merely this—that all who are using equipment below the average are embodying in their commodities labor for which they can never receive an equivalent. Those, also, who are at the bottom, may even spend so much labor upon their commodities that the value of the labor-power of their hired help (if they have any) is even greater than the value of their product. This accounts largely for the small farmer being unable to readily assimilate the logic of the Socialist speaker—thinking himself a capitalist, because he is an employer of labor.

Hoping that the small farmer may be able to glean from the foregoing some ray of light whereby he may be better able to understand his position in capitalist society, and by the time that he has finished reading this that he will also have better hopes for the future, we will now pass on to a consideration of those farmers using machinery and methods that form the **social average standard of efficiency**, thereby spending no unnecessary labor upon the production of their commodities.

THE UP-TO-DATE FARMER

With this section we would expect to find the majority prosperous, but as the fact is that they are otherwise, there must be some other channel through which their poverty can be traced.

It is difficult to pick out any district, or even any country, and point to it as a country in which the methods employed on the farms are normal, or form the social average throughout the world. For instance, the methods used throughout the North American continent, especially upon the prairies, may be in advance of those used in other countries—England for instance—yet the labor involved in a given quantity of commodities may not be less in America than in England. The soil may be more productive in England than in America, thus offsetting the better machines. Many factors enter in besides these that are beyond the scope of this pamphlet; besides, it is unnecessary, for our present purpose, to go into these matters in detail.

Farmers, as a whole, have not come down from the moneyed class, but rather have sprung from the working class, and from that element generally that has endeavored to emancipate itself from wage-slavery by becoming owners as well as users of the means of life. How successful they have been the following clipping from the

capitalist press (The Winnipeg Tribune) will show. (The farmers of Saskatchewan are progressive, and using, in the main, up-to-date machinery, I believe, so their condition and the cause of it will suffice for an example of this class the world over.):

"INTERESTING FIGURES"

"The following figures, the report of a Saskatchewan public commission, are of great interest to those who are studying economic and financial conditions of Western Canada:

"The indebtedness of the farmers of Saskatchewan to mortgage companies amounts to in the neighborhood of \$65,000,000.

"Indebtedness of farmers to implement companies is estimated at between \$35,000,000 and \$40,000,000.

"Liabilities for miscellaneous purposes are not less than \$50,000,000.

"The farmers of Saskatchewan are paying interest on at least \$150,000,000.

"Their agricultural credit is therefor costing them \$12,000,000 annually.

"At a rate two per cent cheaper they could discharge their total indebtedness in about twenty-four years, by continuing to pay at the present rate under the amortization plan.

"During the period of fifteen months ending August 13th., 1913, there were 1,723 sale and mortgage proceedings in Saskatchewan.

"Of the mortgages, 150 bore 8 per cent interest; 435 bore higher than 8 per cent; 361 bore 10 per cent or higher; 35 bore 12 per cent or higher, and three bore a rate of 15 per cent.

"To those who wonder why more money does not get into local circulation as a result of an abundant harvest, the figures speak eloquently."

How does the above strike you? Who is getting the honey from this province—the farmers, their hired help, or the capitalist class? I leave you, my reader, to answer that.

The fun (if there is any in it) comes in here. The farmers lay the blame on their hired help for getting it all in wages, and the hired help blames the farmer for paying too low wages, while the capitalist class gets off free with the booty, and not even suspicion is cast upon it. Nay, more! The farmers and hired help, almost without exception (at least, until very recently) are so hypnotised by the dope handed out to them by the robber class or their hired lick-spittles that, year after year, they go to the polls and reinstate them in power, thus by their own actions chaining themselves to another term of servitude.

They even refuse to listen to what their masters, through their various avenues of misinformation, have so thoroughly taught them to call the "rantings of the Socialist." Thus they are constantly kept in entire ignorance on subjects of the most vital importance to

them, by refusing to heed the message of the only class that has nothing to lose but everything to gain by telling the honest truth—the enlightened portion of their own class, the working class.

You should know, Mr. Farmer, that the class which feeds off the workers will never, so long as they retain their senses, disclose the facts to their victims.

Having started without capital, the large majority of those farmers who are using modern machines today are, in reality, using borrowed equipment, and the surplus issuing from this "hired help" is handed out to the real owners of their land and machinery—the capitalist class—in interest, taxes, etc.

Exception will no doubt be taken here to that item of "taxes." But I will ask you farmers—How much benefit do you derive from the taxes you pay? Does the building of Dreadnoughts, the up-keep of standing armies, navies, police forces, law courts, etc., do anything more than build a bulwark around the capitalist class, thus allowing it to safely ply its trade of fleecing you and your class to a finish? If you love your servile position, your taxes are used for your benefit—for they will use your money, you may depend upon it, to keep you at your task of forking over everything but a more or less uncertain living.

Those individuals who have been more fortunate than the rest of their neighbors in reaping good harvests when the average farmer's crops were poor, thereby enjoying high prices, etc., have, in some cases, got free from the clutches of the capitalist class, and, in fact, risen into that class. These, however, form the minority, and the only reason I point them out is because they are held up to you as models of industry and thrift, and you are spurred on to greater efforts in this way, and our Shylocks reap a harvest in their own fields besides getting you more securely by the throat.

AS TO PRICE

The writer failed in the earlier part of this book to briefly explain "price," so will try and do so now, especially as it has a strong bearing on the truck farmer, who will be briefly analyzed next.

Price is the monetary expression of value, but does not always represent value, it being sometimes above and sometimes below value.

Price may rise or fall in correspondence with the fluctuations in the value of gold itself.

The value of a commodity can only change as the result of a change in the amount of labor contained therein. If the necessary labor-time is increased, its value increases, and vice versa.

If a commodity commands a greater price than its value, it is because demand is greater than supply. And if price is lower than value, supply is greater than demand.

Now, price may go up for a certain commodity, and yet that price will represent the value of that commodity; or the value of the commodity may remain constant or even have gone down. This

is because of a decrease in the value of gold—and, by-the-way, this confuses those who have given no thought to the subject, so we will give an example:

If 5 hours of social labor is contained in 5 bushels of wheat, and also in a \$5 gold piece, then the **value** of 5 bushels of wheat is \$5.

Now, if the process of gold mining undergoes a change that lessens the amount of labor necessary to the production of gold to the amount of \$5, from five hours to four hours, and if wheat has remained constant, (i. e., still requires five hours to produce five bushels) then wheat will rise in **price** to \$6.25 for five bushels, and yet its **value** has not changed, and the price still represents its value. Moreover, wheat may have fallen in **value** at a slower rate than gold, and yet appear to have risen, owing to the fact that gold has fallen so much faster, and a greater quantity of gold being offered for the wheat than hitherto.

THE FRUIT AND TRUCK FARMERS

The fruit farmers and truck growers of B. C. and elsewhere are up against this proposition of price because they are farming along lines that many who are unable to keep in the race in other departments can adopt. The evolution of the machine is no serious setback, as yet, to the truck growers or fruit growers, but to keep the supply down to demand is an almost utter impossibility. Only when poor crops prevail do supply and demand about balance, and price rise to value. The farmers are then able to reap the full value of their toil, and a surplus from the toil of their hired help. However, this is the exception, and only benefits the few who have good crops when the average crop is poor.

So disgusted have some of the farmers in the Okanagan Valley (B. C.) become, that they are listing their lands for sale in the hope of catching suckers before the mortgage company catches them. This is a serious danger to our friends, the B. C. government officials, for if anything happens at this stage of the game that will give B. C. a "black eye," then immigration of labor-power in large quantities will be greatly retarded. Hence, one reason for the soothing syrup, The Central Selling Agency.

Let us, however, have a little closer look at truck farming.

Fruit, potatoes, celery, carrots, onions, etc., all are perishable commodities, and must be disposed of at once. Also, a small plot of ground will produce a large quantity, sufficient to supply the demands of a great number of families. Moreover, the number of farmers who are turning their attention to this line of farming is ever on the increase, hence, under average conditions, the market is overstocked and price far below value. Every attempt on the part of the truck farmer to force price up to value is defeated, that law of supply and demand ever prevailing. Very many factors enter into account to keep price constantly below value, that space forbids us discussing.

THE LIMITATIONS OF THE MARKET

However, there is a very particular one that has been overlooked by the average producer, and that is the purchasing power of the bulk of the consumers.

Statistics prove conclusively that the purchasing power of the wage-workers is constantly decreasing. The standard of living is falling, and only the most necessary or staple articles of food can be consumed by this great army of consumers. Fruit is a thing that many millions of wage-slaves rarely, if ever, taste. What the result is to the fruit grower can be easily guessed. Day by day capitalism is forcing thousands more to dispense with the few little luxuries they have hitherto been accustomed to.

THE CHINESE TRUCK FARMER

Just at the present time the Chinaman is occupying the attention of the unthinking part of the population of the Okanagan Valley, particularly around Armstrong. Amusing indeed is the howl put up by the element who stand to lose by the Chinaman taking to the land! Caught in their own trap, this reactionary section of the community are setting up a howl that bids fair to wake the dead—why? Because the wily "Chink" has beaten them at their own game.

These respectable gentlemen very easily forget the days just gone by, when they held out a loving hand to the Chinaman. Sure! He was an indispensable asset to the community at that time, as he would do their dirty work for a sum much lower than the white slave would. So we found these profit suckers, if not actually singing the praises of the industrious Chinaman, at least aiding in every way possible the immigration process.

Our Chinaman, however, also having the human instinct of looking after his own material interests, was not long in taking to the work he was so well adapted to, that of truck farming. Moreover, he was a step in advance of his superior (?) white brother, in that he "savvied" how to accomplish the end he desired—that of getting on to the land for himself. They simply got together and pledged themselves to work for nothing less than three or four dollars per day. Result—the employer was only too glad to rent his land to the Chinaman.

To make a long story short, all the land, or nearly all the land that is suitable for truck farming, has been either rented or sold to Chinamen for a radius of several miles around Armstrong.

THE MIDDLEMAN

Our petty little merchant finds his trade gone, as the Chinamen are too clever to be meat for him. He gets busy, puts all the wind in his sails, and begins attacking on Monday the creatures he so piously prayed for on Sunday. Public meetings are hastily arranged, and all the sentimental slop possible to imagine is dished out to the audience by these petty spokesmen of the dying middle class. Farmers are asked to be "patriotic," and to refuse to sell or rent to the Chinamen—and, true to their custom of letting this faction do their thinking for them, a large portion of the farmers agree.

Because the Chinamen are adepts at this line of farming they can put their produce on the market at a price which would ruin their white competitors. The government is to be petitioned to legislate against Chinamen buying land in B. C. Let us watch results. A fine time Dick McBride will have in pleasing his supporters

of Armstrong and following the commands of his employers, the members of the capitalist class, who, as we have already seen, desire cheap food for cheap labor-power on their railways, in their mines, factories, etc., etc. Surely, you who are referred to as "ladies and gentlemen" in their political meetings, and "hayseeds" or "moss-backs" at all other times, can expect no relief from those who represent interests that are absolutely opposed to yours.

The movement on foot all over Canada at present to eliminate the middle-man is certainly a very natural move on the part of the capitalist class. That it catches the unwary farmer is natural, because he, not understanding value, thinks he will reap the benefit. How sadly he is going to get left, however, time alone will demonstrate, but it is easy to see that any move that will lessen the cost of transporting farm produce to the consumers will lessen the value of it at the other end. So, Mr. Farmer, you will receive no more for what you sell; nor will you be able to sell a greater quantity, because your greatest customer is the working class, which forms about 90 per cent of the population. Wages must drop with the drop in the cost of living, thereby preventing the wage-worker from consuming any greater proportion of farm produce than formerly.

The prime movers in the scheme will, as usual, be the beneficiaries.

THE TRUST AND THE FARMER

In our examination of the factory system, we considered the capitalist, when adopting more productive machinery, as retaining his old force, and this was the natural tendency up to a given stage, when markets began to contract. Other means for mutual benefit had to be adopted. Firms, corporations and lastly trusts are the natural results.

The displacing of the human wage-slaves by the new and efficient machines and the curtailing of production to nicely meet the demand, forms the general policy of the trust form of manufacture. In those branches of industry thus far trustified, the insane, wasteful and haphazard methods which form the characteristic methods of free competition have given way to the most scientific, efficient and orderly methods possible; but it has also made imperative, by the same process that has made it what it is, the inevitable change of ownership from the present form of class-ownership to collective ownership, from the control of the few who own but do not operate, to the collective control and ownership of the many who now operate but do not own. This step is as unavoidable as it is desirable for the preservation of the human species. Why? Because the millions who operate it entirely, from the managers down, do so entirely for the benefit of the very few who own it, and getting only the exchange value of their labor-power, and surrendering the use-value to the owners of the trusts, this great army of consumers receive in wages only sufficient to buy back a fraction, not more than one-fifth, of what their labor has created.

A mere handful of men and women find themselves in possession of four million times as much wealth as the one million operators can re-purchase each day. No foreign markets are left in

which to purchase securities for large loans to develop these countries, as this has been done so often that all countries are fast approaching the height of development, and are all consequently in the same predicament.

The trust magnates have devoted some attention to the farm as a means of investing a portion of their surplus values. They have purchased hundreds of thousands of acres of choice farming lands in Russia, and are farming it with newly-invented machines which plough, pulverize like flour, and if desired, seed at the same operation. These machines are pushed by huge gas engines, and so great is the saving in labor that it is estimated that one man will now take the place of at least twenty.

Some pages back I emphasized the fact that the farming industry lagged behind the other industries in cheap methods of operation. The effect is seen in the high cost of food stuffs in comparison to other necessities of life. The capitalist, when he gets into farming with power machines, will kill two birds with one stone. It will enable him to reduce the cost of food stuffs, thus bringing down the cost of labor-power for his other branches of industry, and to make a great profit while he is about it.

Professor Chas. Edward Lucke, M. E., Ph. D., of Columbia University, New York, N. Y., says in the I. H. C. Encyclopaedia of 1911, in part as follows:

After reviewing the advances made by the use of power in other fields, he proceeds—"For reasons that are often a subject of speculation, this point in the progress of machine farming was not reached until nearly a century after the same stage in the manufacturing industry; and still more strange is it that practically no advance toward the more general use of power on the farm was made until the present time, after one whole generation of stationary conditions."

Then, after reviewing the experiments that are now underway with a view to the extensive use of gas and kerosene tractors, he adds:

"Assuming for the moment that power machinery will be extensively used in farming, what effect will it have in the long run, as compared to the effect of power machine manufacturing and transportation? There must result something similar in kind, though perhaps less in degree, for the primary effect of displacing human labor with power machines is to increase the productivity of the man, and improve its quality. Less men are needed to reproduce the same or even more than before; those no longer needed may take up other occupations more suited to their mental capacity, their tastes and other characteristics. (Emphasis face mine—J. P.). Even for those who remain there will be a change, for machine methods lead to a division of labor. There will always be some drudgery to do, and this will be left for those mentally unfit to guide machines, while those more richly endowed will find suitable occupation in the management of men, etc."

Referring later on to a comparison drawn of city and country life, he says: "Each will have its cultured class, its captains of industry, and its servant class, with all grades between."

This, then, is the capitalists' plan for the near future, and in

the word of one of their own class the present farmer is doomed to go down and make room for further progress.

This process of trustification of the farm, exemplified in the "Bonanza" farms of this continent, seems to have received a temporary check. The tremendous inflation of land values in the last twenty years, owing to the unprecedented demand for land in the industrial centers, and the highly speculative character of this investment, with its promise of large and quick returns, is one factor accounting for this temporary set-back. Another is the increased demand for food stuffs, which gives to the ambitious wage-slave the opportunity to achieve an apparent independence, by assuring him of an occupation in which he can employ all his time—and in addition that of his family. This inflation of land values has now reached that point where the interest on capital investment in large tracts of land is more than the profits received from the operation of the industry on a "Bonanza" basis.

When the opportunities for investment on the industrial field are restricted so that large masses of idle capital are seeking investment, then capital must turn to this vast field, where labor is not yet displaced by machinery—then, undoubtedly, the hour will have struck for the realization of the conditions outlined by Professor Lucke in the above-quoted article.

The picture thus far has been none too cheerful for the working farmer, but it is necessary to understand the disease before the remedy can be applied.

That the capitalist class intend to enter the field of agriculture there is not the faintest doubt, now that power more effective and labor-saving than horses can successfully be used, and that they will aim to bring it up to the high standard of other trustified industries is a foregone conclusion. To shut our eyes, therefore, is folly, but to prepare ourselves to wisely meet the situation is our only course.

The trustified methods of production are the best in existence, but the distribution of the benefits derived therefrom is the cause of all our worries, our misery, our crimes, and, in short, the cause of all poverty and its attendant evils. The benefits go to the few owners, who take not the slightest part in the production of wealth, but merely draw their dividends. How did they become the owners? By confiscating day by day all that the workers produced, and returning to them in wages enough to give them strength to come back next day and repeat the operation, and reproduce more wage-slaves to take their places when they are worn out.

Why do the workers do it? Because the capitalists own everything the workers must use in order to live, and the latter must use that machinery on the terms that the former dictate. Moreover, they have fortified themselves by making their own laws, making the process of exploitation legal, and by drafting from and training the slave class for the army, the navy, police force, Boy Scouts, militia, law courts, public schools, "public" press, etc.; all of which are directly used to either forcibly, if necessary, defend their position as robbers of our class, or, what is better still, teach them that the robbery does not take place.

SOCIAL OWNERSHIP THE REMEDY

The only logical remedy, then, is for the workers to take possession of all the necessary means of production and produce for use, not for profit, for then there would be no one to make profits out of. Instead of receiving in wages one-fifth of what they produced, they would get their entire product, or its social equivalent.

With the workers in possession of the wealth-producing machinery and natural resources exploitation would necessarily cease automatically—not because anyone was so good as not to wish to exploit others, but **because the power to do so had vanished**. All having the opportunity to produce for themselves and retain the full product of their toil, none would be so foolish as to work for another and surrender a part of his earnings to his employer.

Where do you belong, Friend Farmer? With the workers or the shirkers?

HOW SHALL WE OBTAIN POSSESSION?

First—By informing the rest of our class that they can expect no redress from the enemy, the capitalist class. By educating them to a conception of their true position in society, that they may understand how they are kept in poverty, misery and slavery.

Secondly—By organizing for the capture of the political power. Once this power is in our hands we will have captured the weapon upon which the capitalist class depend to enforce our submission to this system of slavery.

This is the mission of THE SOCIALIST PARTY OF CANADA and of the world-wide Socialist movement. We now have a voting strength in all countries of nearly ten millions, all aiming for the same goal, and all understanding that the salvation of the workers must be accomplished by the workers themselves.

"NO POLITICAL TRADING" is our watchword.

The world for the workers, and all the fruits thereof—nothing more, nothing less.

Study—think—then act.

HOW TO ORGANIZE

In order to affiliate with the Socialist Party of Canada, the first requisite is to become thoroughly informed as to the necessity of the political organization of the workers on strictly class lines. This calls for some study of Socialist literature in order to be able to grasp at least the fundamental principles of Marxian economics, and the reasons for increasing poverty among the workers alongside of increasing wealth and power in the hands of the capitalists. It is of the utmost importance to become familiar with the program and principles of the Socialist Party of Canada by a careful reading of its platform, Constitution and other literature which may be obtained from Locals, Provincial or Dominion Executive Committees.

Having become convinced of the soundness of the party's position and the correctness of its program, write the Provincial Executive Committee—or the Dominion Executive Committee, where no Provincial organization exists—for a copy of the regular charter application form used by the party.

Five or more persons may make application for a charter by signing and forwarding such application to the Provincial Executive Committee, or where no Provincial organizations exists, to the Dominion Executive Committee, accompanied by 10 cents for each signer, to cover the current month's dues and \$5 to cover the expense of supplies, including charter, warrants, membership cards, etc.

Upon receipt of charter proceed to elect officers as laid down in Article II of the party Constitution. At each business meeting follow out the order of business as laid down in Article VI.

It would be well to devote the first business meetings of the Local to becoming thoroughly familiar with all of the provisions of the party Constitution, platform, etc. When this is well in hand the work of spreading the propaganda by holding public meetings, circulating literature and other means should be taken up.

A Local, from its inception, should train itself to attend as closely as possible to such work as legitimately belongs to it. It should learn to be accurate and methodical in keeping its records, both financial and otherwise, in making reports to the party committees and in attending to correspondence. It should be strict in requiring its officers to give close attention and scrutiny to all reports made by the Dominion or Provincial Executive Committees, thus keeping closely in touch with and well informed in regard to all party work.

Locals should realize that a continually increasing volume of work is falling upon the Executive Committee of the party, a burden which they will make easier if they refrain from fault-finding, suspicion and distrust. A measure of confidence must of necessity be placed in officials, and it is but fair to assume that they will attend to their duties and carry out their instructions as closely and completely as possible under the circumstances surrounding them.

It can not be too strongly impressed upon Locals and party members that energy expended in spreading party propaganda and building up the party in their respective localities will prove more productive of good than picking flaws with party officers, committees and representatives, or bothering them with unreasonable or ridiculous requests. The pernicious activity of a few who are qualified to find fault and pick flaws can easily nullify the work of the many who are actuated solely by a desire to build up the organization by furthering its work.

The Socialist Party of Canada has to deal with a population scattered over a vast territory. It has a stupendous task to perform. If its members be guided in their actions by reason and good judgment the task may be speedily accomplished, and the Canadian workingmen come into control of Canadian industry and resources, a position that properly belongs to them by virtue of both usefulness and numbers.

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THE STRUGGLE FOR EXISTENCE (Desmond)
The subject of the essay under the first title is an exposition of purely physical development in nature, and briefly reviews the conclusions to be drawn from an application of the facts recited to the structure of capitalist society. The second part (by Desmond) deals with the struggle for existence in human society from savagery to capitalist civilization, when the problem of production has been solved, but the struggle for existence on the part of the workers still continues, and which has resolved itself into the class struggle for ownership of the means of production. Both bound in the same cover; 24 pages.
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PLATFORM Socialist Party of Canada

We, the Socialist Party of Canada, in convention assembled, affirm our allegiance to and support of the principles and programme of the revolutionary working class.

Labor produces all wealth, and to the producers it should belong. The present economic system is based upon capitalist ownership of the means of production, consequently all the products of labor belong to the capitalist class. The capitalist is therefore master; the worker a slave.

So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend their property rights in the means of wealth production and their control of the product of labor.

The capitalist system gives to the capitalist an ever-swelling stream of profits, and to the worker an ever-increasing measure of misery and degradation.

The interest of the working class lies in the direction of setting itself free from capitalist exploitation by the abolition of the wage system, under which is cloaked the robbery of the working class at the point of production. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into collective or working-class property.

The irrepressible conflict of interest between the capitalist and the worker is rapidly culminating in a struggle for possession of the reins of government—the capitalist to hold, the worker to secure it by political action. This is the class struggle.

Therefore, we call upon all workers to organize under the banner of the Socialist Party of Canada, with the object of conquering the public powers for the purpose of setting up and enforcing the economic programme of the working class, as follows:

1. The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into the collective property of the working class.
2. The democratic organization and management of industry by the workers.

3. The establishment, as speedily as possible, of production for use instead of production for profit.

The Socialist Party when in office shall always and everywhere until the present system is abolished, make the answer to this question its guiding rule of conduct: Will this legislation advance the interests of the working class and aid the workers in their class struggle against capitalism? If it will, the Socialist Party is for it; if it will not, the Socialist Party is absolutely opposed to it.

In accordance with this principle the Socialist Party pledges itself to conduct all the public affairs placed in its hands in such a manner as to promote the interests of the working class alone.

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